the Chaplain

SPECIAL ISSUE

Reports on
the Service
Chaplaincies

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the Chaplain

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From the Editors

Thirty Years and Counting

THE FIRST issue of this journal appeared in October 1944 — three decades ago. While 30 years of service usually marks the end of a career of service in military circles, The CHAPLAIN is far from retirement.

Developing plans for heightened professionalism in these pages will achieve fruition in the near future. One significant step to that end is the appointment of an Editorial Board of chaplains. Names of the members appear for the first time inside the front cover of this issue.

The CHAPLAIN editors welcome these colleagues. Their counsel will contribute greatly toward making the fourth decade of service even more distinguished.

A Look at Today and Tomorrow

THIS special issue of The CHAPLAIN is in the form of an "annual report" on the military service chaplaincies.

In addition to a pictorial directory of the top chaplain leadership in the services, the issue features some significant articles. In one series of three presentations, the Chiefs of Chaplains discuss the present status and future outlook of their chaplaincies. A companion series of articles reports on the programs of continuing education for chaplains which each of the services has developed.

From the Chiefs' reports, several individual conclusions are virtually unanimous. For example, there is general agreement that the era of fiscal austerity has begun, and the chaplaincies, like all other military activities, will feel the crunch. But this new reality is being viewed not as a dreadful blow, but as an exciting challenge. With confidence, the Chiefs are saying that they actually expect to do *more* with less.

The CHAPLAIN is grateful to each of the Chiefs and to the members of their teams who contributed to this issue. The free sharing of this kind of information does credit and good to all. Good ministry is always worth telling about and listening to.

The Army Chaplaincy, Today and Tomorrow

By Gerhardt W. Hyatt

OUR WORK as Army Chaplains is based on the premise that parish ministry is at the heart of the Chaplaincy. We are professional pastors, and we have a total ministry to the entire community. Perhaps more than anyone else, we can provide the leadership, personal openness, acceptance and professional expertise which commanders need in order to have a positive and healthy environment, a climate of moral responsibility and a community of openness and trust.

The chaplain's parish, then, is far larger than the loyal group which faithfully meets for formal worship. Every chaplain's parish encompasses his entire command, and he is responsible for the spiritual welfare of the people in that command. In addition, we continue to emphasize the concept that in our parish ministry, the system itself is our client, and we must be able to provide a dynamic ministry to the system. Because change is inevitable and constructive change is essential, we are continuing to develop programs which will help chaplains and laypersons alike to facilitate change in a responsible way.

Five Year Plan

Professional pastoral ministry and community life are therefore seen as key issues; they are central to our planning and provide the impetus for our programming. Last year, a major effort was begun to more fully define these

issues in terms of meaningful objectives, and to establish realistic long-range guidelines for coordinated and effective management of programs throughout the Chaplaincy system. Those objectives are stated in our *Five Year Planning Guidance.* This important document, and our strategy for making it work, are based on the notion that it is necessary for chaplains at every level to influence the action, to develop a degree of ownership in the objectives and to locate and define responsibility for program execution. Much time is spent annually at our Command Chaplains Conference in developing and refining objectives, and reviewing the progress of implementing the projects in the *Five Year Planning Guidance* by my staff and the senior chaplains who represent all the major commands.

One of our major programs for developing effective pastoral ministry within the military community is the Chaplain Organization Development (OD) Program. OD is a process designed to assist organizations in answering the questions:

- What is it that we want to do?
- What are the obstacles that prohibit effective work?
- How can we best accomplish our tasks?

Thus the Chaplain OD effort has as its primary goals the articulation of what ministry is, or can be, on a given installation, the identification of barriers to performing that ministry and the planning and implementing of interventions to influence more effective organizational behavior.

This program initially concentrates on developing an open, collegial chaplain system. However, its ultimate goal is to broaden the base of responsibility for and participation in local chapel programs (to include the entire religious community), and to assume a more influential role in the development of command policies and decisions.

During FY 74, OD programs were begun at ten CONUS installations in cooperation with the National Training Laboratories (NTL) for Applied Behavioral Sciences in Washington, D.C. The ten installations involved were Forts Jackson, Knox, Dix, Benning, Hood, Sill, Ord, Polk, Riley and Bragg. As a consequence of the successes reported by those installation chaplains, plans were finalized at the close of FY 74 to add an additional eight CONUS installations

to the program for FY 75. They include Forts Bliss, Campbell, Carson, Devens, Stewart, Meade, Eustis and the Presidio of San Francisco. In general, the program offers the services of an NTL consultant to each of the eighteen installation chaplains, in order to assist them in working toward the Chaplain OD goals. As an additional training aid for developing individual competence, NTL laboratories in interpersonal development, consultation skills, training theory and practice and organization development are provided for selected chaplains. These skills enable the chaplain to deal with the felt needs of the community, and to better determine how those needs can more adequately be met through chaplain intervention.

Identifying the needs of the people we serve is critical. As pastors, we must be able to help our people interpret what they are really saying by their words and actions, and to spot their hurts when they are too shy, or otherwise incapable of expressing them. There is a real sense here in which our people are our customers. If they do not find our ministry personally relevant, our ability to influence their faith and lives will be difficult indeed.

It is for this reason that a task force of three post chaplains and three unit chaplains was established and has been meeting to study and recommend ways in which the US Army Chaplain Board can better assist chaplains in the field to identify the needs of their people and then provide positive and constructive help in meeting those needs. We expect that the task group will have finished its study by the end of this year, at which time we will have some very specific data to guide us in reorganizing the Board's mission and functions.

Clinical Pastoral Education (CPE) also has become an established program of continuing education for US Army chaplains, and the training philosophy is in harmony with the OD concept. Therefore OD, in its integrating role, will find genuine support from chaplains who have completed CPE or who are currently engaging in it.

CPE is a strong vehicle for enhancing the pastoral ministry of chaplains whether they be working in a hospital setting, a post stockade, a community life center, or in a troop unit. As a supervised on-the-job program of training

in the professional skills of pastoral care, pastoral counseling and interpersonal relations, CPE affords the chaplain student an opportunity to explore and evaluate:

- His function as a minister.
- His personal and pastoral identity.
- His relationships to other professional disciplines and his ability to think theologically about his experience, using his own unique theological tradition.
- His ability to communicate his own faith meaningfully.
- His interpersonal relationships and the processes by which he grows.
- His attitudes, values, and assumptions about life.

Currently, chaplains are being trained in CPE programs at four Army Medical Centers, the Yale, New Haven Medical Center and at six CONUS installations. We anticipate that an additional center will be established at Fort Bragg. Our goal is to be able to provide every active duty chaplain an opportunity to complete at least one quarter of certified Clinical Pastoral Education prior to reaching the rank of Lieutenant Colonel.

I have been suggesting that the life of the total community is strengthened and developed as an outgrowth of local chapel programs. It embraces the whole range of human relations issues. We are in business to help replace social injury with personal wholeness, schism with harmony and dysfunctional behaviors with positive life styles. The OD program, CPE, alcohol and drug abuse prevention, family counseling and value clarification classes all contribute to this ministry. However, one of the most serious schisms affecting the life of our communities — race relations — has not been effectively addressed.

Coping with this problem, the Chief of Chaplains has initiated a Ministry of Human Relations which integrates cultural and racial resources into existing programs, and communicates our pastoral concern for justice and human fulfillment. Its objectives are:

1. To raise consciousness regarding the harmful effects of racism, and provide opportunities for major commands to train chaplains to combat it.
2. To integrate cultural elements into every phase of

religious programs, and provide major commands with resources and technical assistance to do the same.

3. To improve rapport with minority group churches and encourage installation chaplains to do the same locally.
4. To establish a Human Relations Institute for research on the quality of military life and the development of human potential.

In order to accomplish these objectives, two regional workshops are being planned for twenty selected installations. For each workshop, ten installations will send five representatives, including the post chaplain, a minority group chaplain, the local Director of Religious Education and a lay leader. These workshops will be about ten to twelve days in duration and will encompass three distinct modules: Transactional Analysis and personal racism, color consciousness and organizational issues and planning and strategy development. These modules provided the most successful techniques of the FY 74 workshops. They are combined so that each participant can develop a comprehensive awareness of issues, secure conceptual information and experiential guidelines and develop strategies to implement affirmative action plans with fuller lay participation.

I would like to underscore the importance of this last aspect in the strategy of the Human Relations Ministry program, that is, the inclusion and development of lay leadership. It has a significance that impacts on all our chapel programs.

Lay Leadership — A Growing Trend

There are two major trends that indicate a need for expanded lay involvement in religious programming. First, congregational structures are shifting from the large, corporate based activities (e.g. the Sunday congregation) to smaller groups organized around issues and needs. As the tasks and the groups change and multiply it becomes increasingly important to have effective and well trained lay persons able to assume these leadership roles. For example, the field of religious education is expanding rapidly, and it is important to enlist our civilian Directors of Religious

Education as fully qualified members of the chaplain team and to provide for their continuing education and training.

Second, churches are encouraging increased lay participation in religious activities and ministrations previously reserved for the clergy, and we can encourage maximum involvement in the chapel program by preparing lay persons to lead a variety of activities.

An important source of lay leadership within the local chapel program is the enlisted chaplain assistant. Chaplain assistant career development carries a high priority in the objectives of the Chief of Chaplains. In attempting to develop a 71M career field which is both challenging and rewarding, we are taking the critical first step to revitalize the enlisted assistant program.

In October, a task force of three chaplains and ten chaplain assistants will begin meeting to study the 71M career field, and to make recommendations which can be implemented in the immediate future. The 71M's selected are some of our most innovative, progressive and successful men in the career field. We are encouraging their participation, and believe we will be learning a great deal from them about what can and should be done.

Our ultimate goal is to develop chaplain assistants who have the skills required to facilitate management of religious programs to enrich worship and other group activities, to act as non-professional counselors in assisting persons with administrative problems and to perform the duties of parish workers.

These objectives recognize the need to shift more administrative and professional program management responsibilities from the chaplain to his enlisted specialist. At the same time, they recognize the ability of enlisted personnel, when properly trained, to perform many non-professional services which previously occupied the time of the chaplains. These changes could go a long way in providing an attractive vocation for young people whose talents and interests relate to religious activities. It would offer them an opportunity for personal growth and significant involvement in human relations activities designed to improve and strengthen the community. It would provide them with experience in church-related program development, which

would enable them, upon retirement, to continue practicing in the civilian community the skills which they attained in the Army.

Chaplains Train Line Counselors

There is another aspect of the leadership issue about which we are vitally concerned. Last year, my office received a request from the Deputy Chief of Staff for Personnel for assistance in developing the junior leadership of the Army. The Chaplaincy was chosen because it has the best trained group of counselors in the Army today, and because chaplains traditionally have worked closely with commanders on the personal and morale problems of soldiers. We were asked to accept the mission of training company commanders and non-commissioned officers in effective counseling techniques, and our efforts in carrying out the mission are being implemented through a program called Personal Effectiveness Training.

The program is designed so that chaplains who are skilled in individual and group performance counseling techniques can teach junior leaders how to create a personal command climate in which leaders of the Army really take care of their own soldiers. The training sessions are conducted by chaplains and are based on a course in Performance Counseling, developed by HUMRRO Unit 5 at Fort Bliss, Texas.

TRADOC and FORSCOM are the major customers of PET. As of 15 May 1974, eighteen installations in the US Army Training and Doctrine Command (TRADOC) have used the program on a trial basis, and eleven posts in the US Army Forces Command (FORSCOM) are using it extensively. No hard data are available to assess results. However, attitudinal surveys (pre and post workshop questionnaires) used with the training in FORSCOM indicate it is having a dramatic impact, and there are plans to incorporate PET into the Program of Instruction at TRADOC Drill Sergeant Schools.

In all the programs we have been looking at, training of one sort or another is at least implied, and in several instances (e.g. OD, CPE) it is an essential ingredient for professional development. There are numerous opportunities for enhancing our pastoral competence and effective-

ness, and training becomes an important issue whenever new programs are considered.

- What kinds of training do chaplains actually need?
- How can these training needs best be identified?
- At what point during their careers should chaplains receive training?
- What are the most effective approaches and environments for such training?

These questions were asked of chaplains attending a Conference on Chaplain Training, conducted at the US Army Chaplain Center and School in January 1974. In attendance were chaplain representatives from the Office of the Chief of Chaplains, TRADOC, FORSCOM, Army Materiel Command, Health Services Command, and the US Army Chaplain Center and School. The conference was the first step in an effort to design a chaplain training system which would coordinate and integrate all training programs in order to eliminate duplication, to provide an orderly progression through specific professional skill levels, and to update professional and theological knowledge. The findings and recommendations to come out of the conference provided significant insights which will be of special help in the future development of training policies and programs.

Special Attention to Reservists

Training for Army National Guard and Army Reserve chaplains also continues to receive our increased attention. The basic purpose of the Reserve Forces — to be ready for an active duty mission — is paramount. For us, this means the immediate availability of highly qualified Reserve Component Chaplains.

We are deeply committed to improving, revitalizing and making Reserve Component Chaplain programs more exciting. Two career Reserve Component chaplains, one Army National Guard and one US Army Reserve, are assigned to the Office, Chief of Chaplains on two-year tours to help us upgrade programs for Reserve Component chaplains. They have been working closely with the FORSCOM and CONUS Army staff chaplains, who have the primary responsibility for the training and supervision of the Reserve

Chaplain Forces. Together, they have made some significant achievements:

First, through the National Guard Bureau, we have been attempting to encourage the establishment of permanent TDA positions for Army National Guard State Chaplains in all of the fifty states, Puerto Rico and the District of Columbia. The State Chaplain functions as a religious leader and staff officer and serves as point of contact for Active Army chaplains who desire to give support to the Army National Guard. Half of the states (25) have authorized TDA positions for Staff Chaplains assigned to the State Headquarters. In those states, it has been found that a chaplain at state level also provides a valuable service in unifying the chaplain activities throughout the state and assisting in recruiting chaplains to fill unit vacancies.

In those states where it is not possible to provide a TDA position at the present time, a senior National Guard chaplain in the state has been designated as acting State Chaplain, pending the availability of a permanent TDA position. To date, there are 20 such acting state chaplains.

Second, there are five Reserve Component chaplains currently in attendance at the C22 course of the US Army Chaplain Center and School. This is the first time we have had Reserve Component input to the C22 class, and we hope to be able to expand this number next year.

Third, the grade structure for the nineteen Army Reserve Commands (ARCOM's) in CONUS has been upgraded from Lieutenant Colonel to Colonel.

Fourth, both Reserve Component Advisors from the Chief's office are speaking alternately to each class at the US Army Chaplain Center and School in the C20, C23 and C8 courses and at Readiness Region Schools. This provides up-dating on Reserve Component items of great importance.

Finally, one Army Reserve Chaplain has been enrolled in the CPE program at Walter Reed Army Medical Center. Our goal is to insure that the opportunity for this type of training is expanded and continued on a permanent basis in order to integrate more closely the educational and professional development programs of the Active Army and Reserve Component chaplains. THE END

Today's Leadership

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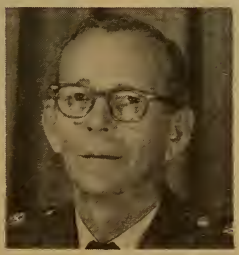

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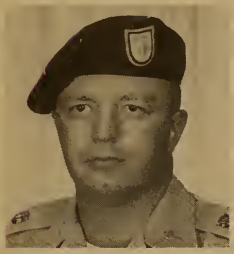

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Planning for Change: Chaplain Continuing Education in the Army

By Edward L. O'Shea

AT NO TIME in our history has education and training for the clergyman been more important than today. In an era of emerging life styles and radically new cultural norms he is still called on to ply his trade — to proclaim the unchangeable, bringing men to God and God to men.

It is not strange, then, that for the U.S. Army Chaplaincy continuing education is not just a passing fancy but a way of life. It is both intensive and pragmatic — a planned design to insure that every chaplain is a professional, trained in the skills needed to minister effectively; a plan to guarantee that the chaplaincy as a whole has the wide range of expertise required to respond to the needs and the vagaries of modern society.

U. S. Army Chaplain School

Basic Course

No clergyman is more adequately trained for his first congregation than the military chaplain. His first nine weeks are spent at the U. S. Army Chaplain Center and School gaining the specific skills and knowledge he will

need to serve in his first assignment. During this time he experiences, usually for the first time, the military environment in which he will live, and learns its customs and traditions. He concentrates on understanding the youth culture he will serve and acquiring the skills he will need to minister in it. His counseling skills, learned in seminary, are sharpened and more precisely focused on the particular concerns of his future military congregation. When he leaves the shores of the New York Narrows he carries more than the certificate of attendance — he is armed with confidence bolstered by professional training — a professional ready to serve professionals.

Career Course

Some time between the 7th and 10th year of service the chaplain returns to the Chaplain School, this time for nine months. During this period he concentrates on sharing his experiences and capitalizing on the experiences and knowledge of 90 other seasoned chaplains and a well-trained staff, as they focus on the special supervisory skills required by the changes which rank and experience impose. While still a pastor, his studies lead him to explore, in depth, his personal leadership styles. In small groups, designed to force interaction, he experiences and practices new roles and more useful ways of using himself and developing the skills and knowledge he will need to accomplish tasks in the interpersonal environment in which supervisors function. Manager, counselor, program developer, trainer, change agent and many more are the roles he practices and for which he must glean knowledge. Thus, the focus of learning is what a chaplain does, or will be required to do on graduation, and how he does it in the complex world of the chaplain supervisor.

ADVANCED EDUCATION

Advanced Certification/Degree Program

Formal education for the U. S. Army Chaplain does not stop with the completion of his Chaplain School courses. Rather, an extensive program of advanced certification provides chaplains with opportunities to develop special

skills for specialized ministries. In disciplines ranging from Religious Education to Management and Applied Behavioral Sciences, formal advanced certificate/degree programs develop the skills essential to an effective ministry in a changing world.

As part of its career course, the U. S. Army Chaplain School offers the opportunity for all students to earn a Masters Degree from Long Island University. While this program requires intense effort and an extra measure of personal dedication, approximately 90% of students volunteer for the program and earn their advanced degree in either Guidance and Counseling or Sociology. Plans are currently under consideration to expand the number of disciplines offered.

In addition to these degrees earned as part of the Career Course, the Army Chief of Chaplains provides the opportunity for approximately 30 chaplains each year to engage in full time studies leading to an advanced degree/certification. The Department of the Army has approved nine advanced degree disciplines to prepare chaplains to serve in 143 positions requiring specialized skills. While the majority of these jobs require specialization in the Pastoral Counseling area (i.e., Clinical Pastoral Education, Marriage/Family Relations, etc.) Social Science, Social and Educational Psychology, Church Management, Communication Skills, and Cultural Foundations add breadth as well as depth to the inventory of expertise available to the chaplain community.

While the formal military schooling for most chaplains ends with the completion of the career course, a selected few of the active duty chaplains have the opportunity to attend the senior service schools of the military school systems. For those whose careers seem directed towards higher staff positions, continuing education may mean attendance at the Army's Command and General Staff College and, later, the Army or National War College, the capstone of the military staff education system.

SHORT COURSE TRAINING

The Army chaplain has innumerable opportunities for

attendance at education/training programs of shorter duration than those earning graduate certification. The sheer numbers of these opportunities preclude listing them. However, one must be mentioned specifically as illustrative of the way continuing education is interwoven with the fabric of the world in which the chaplain lives and conducts his ministry.

A major objective of the Chief of Chaplains is stated in his five year plan in this way: "To provide every active duty chaplain an opportunity to complete one quarter of certified Clinical Pastoral Education (CPE) prior to reaching the rank of Lieutenant Colonel." The purpose is to improve and perfect professional pastoral skills. This is an ambitious task but one in which the chaplaincy is deadly serious. In order to achieve this objective, accredited CPE training centers are being developed at Army Medical Centers and major installations both in the continental United States and overseas. Of particular note are the centers being developed on the major installations. In a pioneering effort unparalleled in any other pastoral community, the Army chaplaincy has designed unique "community model" CPE training centers. Accredited by the Association of Clinical Pastoral Educators (ACPE) and staffed by Army chaplains who have achieved certified CPE supervisory status through the advanced degree program, these community CPE centers focus on developing pastoral skills required in troop units, family chapels, and other broader community ministries rather than concentrating wholly on the specialized ministry of crisis-oriented institutions as in the usual CPE programs. Thus, the installation chaplain is offered the opportunity to enter an accredited CPE program without leaving his parish and he gains CPE certification which is focused on helping him develop the pastoral skills essential to his particular assignment.

There is much more that could be said. But let it be summed up in this way: Continuing education is the life blood of today's Army chaplaincy. It grows out of the needs of the world in which the chaplain lives and helps him respond to two vitally important questions if he is to minister effectively: "What do I need to be able to do?" and "What kind of a person do I need to be?" THE END

The Navy Chaplaincy, Today and Tomorrow

By Francis L. Garrett

THE NAVY Chaplain Corps, as a whole, looks much different today than it has in the past. This may be attributed to a number of factors:

First, we are reducing in size. Currently we have 853 chaplains on board, as compared to 879 last year and 922 the year before. Reductions force us to look closely at our ranks in order that we maintain, as nearly as possible, an equitable balance of denominational representation and grade distribution. This is not the easy task it may seem to be.

Second, and not altogether unrelated to the above, we are facing budget limitations that are affecting all the services. This means, in some instances, longer tours of duty

and fewer cross-country moves. Although budget restrictions have affected the training of our chaplains, we do have seven in post-graduate training in civilian institutions, and fifteen are presently in the Advanced Course, at Newport, Rhode Island. We anticipate training twenty-five new inductees during FY'75.

Third, the corps today is significantly more stable than it has been since 1965. The constant one-year cycle to Southeast Asia created a most turbulent personnel situation. This no longer is a factor, and we have returned to a more stable sea-shore-overseas rotation pattern.

One factor today remains constant in regard to the past: the Navy continues to provide chaplains for ministry to the Marine Corps and the Coast Guard. This ministry will be continued as always.

The transition from "today" to "tomorrow" will be a unique transition. We may expect the following factors to influence the transition to tomorrow's chaplaincy:

A Smaller Navy

A smaller Navy, of course, means a smaller corps of chaplains. We anticipate the future to produce a more professional corps of dedicated clergy very much "in tune" with the pluralistic realities that make up our world. This, of course, implies the necessity of lay involvement — perhaps a more accurate term might be "lay ministries." The Navy chaplain of the future will not only conduct appropriate ministries for personnel, but will be trained to be a facilitator and conductor of ministries performed by other chaplains, lay persons as applicable, and civilian clergy.

One primary concern for the Navy of tomorrow is that of providing adequate and appropriate spiritual ministry to a fleet of small ships. Early on in WW II "ships and docks" chaplains were assigned in ports to provide ministry to the smaller units and ships. Larger combatant and auxiliary vessels, of course, had chaplains attached. Among these smaller units and ships, lay leadership of religious programs evolved. The chaplain's ministry to ships without chaplains assigned was largely restricted to in-port periods.

The post WW II period saw the evolution of the successful program of "circuit-riding" chaplains. A "circuit-rider"

was attached to the staff of a squadron of ships. He provided ministry to the ships of his squadron, moving about continually, both while at sea and ashore, living for a time aboard one after another of "his" ships. The most serious drawback to this concept was the "ownership" that developed within structural boundaries — a "my ships"-"your ships" attitude, at times, was evidenced. The circuit-riding concept has been a successful, necessary and beneficial approach to ministry to small ships that maintained high deployment schedules. This approach continues in the Pacific Fleet with a chaplain responsible for the ships in the squadron or group to which he is attached.

The most recent step in an evolving ministry to this part of the Navy community has been the establishment of the Fleet Religious Support Activity, Atlantic. While it is true that this activity is, in part, a direct response to limitations in ministry that is a result of losses in chaplain billets, it is far more than that. The establishment of the Fleet Religious Support Activity, Atlantic, provides a number of advantages that may be realized long before the 1970's end and 1980's begin. Specifically, and of considerable import at the present, is that an institutional framework has been established that will facilitate the development of a truly cooperative ministry and release the potential of participating chaplains as they, as colleagues, cooperate in team ministry environment.

The coordinator of the Fleet Religious Support Activity in the Norfolk, Virginia area, Chaplain Dennis Kinlaw, anticipates the following advantages accruing from this concept and structure:

1. *Organizational framework for the development of team ministry.* This activity will normalize the full implications of a ministry collectively conceived and executed by chaplains who participate as professional colleagues. It will institutionalize the process of referral, support and commitment to goals developed in common.
2. *Equitable ministry to ships.* Every ship in port at Norfolk, Charleston and Mayport will have a chaplain who will be her chaplain. Chaplains will be assigned to appropriate unit commanders for deployment. In

addition to individual assignment, chaplains will be members of teams with shared responsibilities. Every ship without a chaplain allowance will have available to it the ministry of a single chaplain, the shared ministry of a team of chaplains and the entire resources of the FLTRELSUPPACTLANT.

3. *Central Logistic Support.* As a third echelon command, FLTRELSUPPACTLANT will have its own budget. Requirements to support the religious ministry of chaplains will, therefore, in large measure be determined by the professionals who have the responsibility for ministry.
4. *Simplified and more effective manpower management.* Chaplains may be assigned to the activity without concern for contact relief. Chaplains may be assigned for deployment from any component and manpower assets can be distributed between the three components according to need (such as denominational distribution).
5. *Equitable at sea time for chaplains.* Chaplains now serving in billets reprogrammed from CRUDESLANT and PHIBLANT presently have a very broad range of time at sea during a two year tour. A recent analysis of time spent at sea shows that some chaplains spend as little as two months at sea while others spend as much as fifteen months away from their home ports. The single management of at sea time for chaplains will permit all chaplains in the activity to share equally in this responsibility.
6. *Systematic design and evaluation of ministry.* The design of ministry in this activity will be a closed-loop system which will include the setting of specific goals and a process of formative and summative evaluation. Because of the special characteristics inherent in a team approach the accountability of chaplains for the achievement of ministry goals will be explicit and rigorous.
7. *Functional program development.* The FLTRELSUPPACTLANT will have available for program development the input of thirty chaplains who are daily involved in providing ministry to personnel in ships.

Such varied and regular input will be validated by all members of the team. This input will provide the basis for the development of ministry programs which are designed specifically for personnel in ships.

8. *Continuity of ministry.* Every chaplain in the activity will be a member of a team of chaplains which will have a shared responsibility for ministry. Every new chaplain reporting to the activity will become a part of an already existing team and will begin to share and to continue this ministry.
9. *Variable experience.* The chaplain in FLTRELSUPP-ACTLANT will have a first-hand experience in a very large number of different types of ships — DD's, DLG's, LST's, LSD's, SSBN's to name out a few. The activity, therefore will afford an extremely valuable setting for indoctrinating new chaplains and for ACDUTRA for reserve chaplains.

A More Dynamic Ministry

The future is embodied in the fact that when chaplains as professionals join together to set goals for ministry, and to hold themselves accountable for what they can contribute to the ministry, whether at a base, aboard a ship or elsewhere, a dynamic form of ministry will emerge. Traditional forms of ministry will augment and be augmented by chaplains who as members of a team, pool their skills, abilities, insights, support and concern. Indeed, we are on the threshold of innovative, exciting growth as groups of professional clergy celebrate and share their uniqueness for more effective ministries.

It has long been a concern that our corps really be "in touch" with the world in which we live. We anticipate a deeper level of communication between this office and the chaplains in the field. We have within the corps much untapped potential. We have skilled chaplains whose expertise needs to be shared with the entire corps. Innovators are always necessary components of any viable community.

The pluralistic world in which we are living demands we be in touch, not only with ourselves, but with those around us. If an individual chaplain is unable to minister effectively to persons in his area of responsibility, whatever

the reason, he might be "in touch" enough to facilitate their receiving ministries according to their rights and needs. Gone are the days when one man can be all things to all people. By being "in touch" with fellow professionals, the needs of his people, his own limitations, interests and abilities, a chaplain may be a facilitator of ministry *far beyond* his own potential. The Navy chaplaincy will tend to move in the direction of facilitation of ministry, which opens doors far wider than what we can now provide. Facilitation *beyond provision.* Facilitators as well as providers.

What is it that the chaplains in the corps and the corps itself is to be more "in touch" with?

1. *The Tradition:* Each clergy person must at all times remain in touch with his/her tradition. To fail to maintain diversity, one of the strengths in our "way of life," would cause us to be unlike the real world, and allow us to exhibit a bland sameness, in which case we would wonder why the young are no longer "in touch" with us.
2. *Oneself:* Chaplains need to know their abilities, weaknesses, needs, wants and to differentiate them. One must be in touch with oneself in order to provide or facilitate ministry to others. Our corps, too, needs to look closely and get "in touch" with itself. Our training programs are designed, in part, to accomplish this objective.
3. *Others:* Our contemporaries, the laity, the "non-religious," (at least those not religious in the traditional sense) must be those with whom the chaplain as an individual, and the corps as a whole, learns to get in touch with.
4. *Emerging Movements:* To be really in touch with our world, the people in it, and ourselves in relation to them, we, individually and collectively, must by all means be in touch with emerging movements that infringe on our traditions, world, people and selves.

The corps of tomorrow will retain many of the traditional approaches to ministry, but it will also be different from the corps of today. It will be smaller, more dynamic and much more in touch with our world. THE END

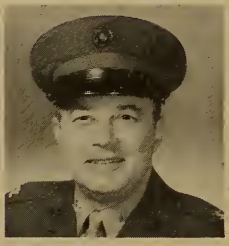
Today's Leadership

Chief of Chaplains

RAdm Francis L. Garrett

The Headquarters Staff

U.S. Marine Corps



Capt Samuel Sobel

Head, Support Programs Branch

Assistant for Plans

Capt Robert W. Radcliffe

Head, Procurement and Status Branch

Head, Professional Communications Section

LCdr Thomas W. Kuhn

LCdr James W. Moor

LCdr David E. White

Deputy Chief of Chaplains

Capt James J. Killeen

The United States Navy Chaplaincy

Head, Professional Development and Distribution Branch

Capt Gerald H. Sargent

Program Officer for Reserve Chaplains

Cdr George W. Evans

Assistant for Administration

LCdr Fred A. Rothermel

Member, Chaplains Planning Division

Cdr Leonard L. Ahrnsbrak

Head, Professional Development Section

Cdr Thomas J. Hilferty

Member, Chaplains Planning Division

LCdr Raymond A. Roy

Command Chaplains

Atlantic Fleet

Capt Joseph E. Ryan

Pacific Fleet

Capt Ross H. Trower

Naval Forces Europe

Capt Withers M. Moore

Education and Training

Director,
Education and Training

Capt Charles L. Keyser

Director,
Chaplains School

Capt John V. Boreczky

Continuing Education for Navy Chaplains—Directions

By Carl A. Auel

SOME often stated and well-worn realities:

- an age of change and a particularly acute pressure for change in basic values and institutions;
- a knowledge explosion intertwined with an information glut;
- a search for meaning in an age of ennui.

These are perhaps representative and are acknowledged as belonging to the context of this brief article. It might be said that they are of its fabric.

It goes almost without saying that there is forced on us in this generation with an unusually acute thrust a need to establish conscious purposiveness and an articulated direction for that which we undertake and attempt to do together. Certainly, this is true in the large organizations of which most of us are a part. It is no less true in the smaller social groups in which we participate or in the families in which we are members.

In the Navy Chaplain Corps the need for a reaffirmation of purposive intent and a conscious setting of direction is clearly reflected in the recent Pacemaker effort and in the creation of an organizational overlay identified by the term, Area Coordination. (It might be noted in passing, simply, that activities such as these are not, I believe, intended to alter fundamentally what is an hierarchical organization. They have come into existence, rather, to reaffirm and to fix the purposive nature of our common effort. I doubt that efforts such as Pacemaker and the creation of Area Coordinators, or even the concept of collegiality, for

that matter, bespeak a shift from an hierarchical organization to a participatory democracy. They are born, rather, out of a need to enable purposive and effective functioning and not, *a priori,* to create organizational change.)

It is within this larger context of direction-setting that formal education and training programs for Navy chaplains must also be viewed. For in necessary response to the thrusts and nuances of the larger world in which education and training as a conscious activity plays its part, there exists in the doing of continuing education the need to control the forces of change and to establish and articulate purposiveness and direction. And in the midst of what might be identified as a "control/create" situation, I believe that three factors, which bear directly on the direction and purposive intent of education and training in the Chaplain Corps, today and in the future, are worthy of identification and description. These are issues which compel not only attention but conversation and formal dialogue as well. I would identify these as follows:

1. The Thrust to Centralized Management;
2. The Paradox of Contemporary Methodology;
3. The Move to Rapprochement — Art and Science.

The Thrust to Centralized Management.

In some settings, perhaps, a reference to centralized management, especially in relationship to clergy continuing education, would be regarded as an invoking of the scariest kind of whirling dervish. Without attempting to provide a treatise on management concepts, let it be said simply that "management," both as a term and as a concept, is essentially neutral. There is no axiomatic implication of operational control or control of an individual's decision-making judgments. That parameters are established in a "managed" system or that an organizational hue or coloring is created is probably not to be denied. The point is, however, that a "managed" system may well be brought into being in which the overriding purposive intent is related to creativity rather than conformity, individualism over against uniformity.

A common sense kind of description might go something like this: that a centralized management system is an effort

to provide an organizational basis for the maximum utilization of limited resources and, additionally, that it provides a framework for the decision-making necessary to the appropriate employment of resources and people in the pursuit of organizational or otherwise agreed upon goals. (I would suppose that textbook definition would probably include a great deal more. But I believe that the above description is sufficient and, however abbreviated, will let it stand.)

Now, obviously, all this can be assumed to have some bearing on chaplain education and training, and it does. For with the creation of the Naval Education and Training Command and the designation of a Chief of Naval Education and Training, there was brought into existence a centrally managed Navy training system. As might be suspected about major decisions in any complex organization, the decision-making factors were many and were themselves complex. I believe that it is correct to state, however, that the value judgment made about the essential soundness of the concept of a centrally managed education and training system was a major positive force in this decision.

The effect in the Chaplain Corps was seen first in the shift of Chaplain billets which were dedicated to education and training, from the Chaplains Division to the Naval Education and training Command. In addition and in parallel with this change, the Chief of Chaplains has recently been identified as a member of the staff of the Chief of Naval Operations and formally designated as such. Thus, the Chief of Chaplains functions as both professional and program sponsor, in organizational jargonese, and is able to task the training community for educational and training programs required by chaplains in the providing of ministry to naval personnel and their families. On the other side of that coin, the education and training system is in a position to respond — as a total training system.

Obviously, all the intricacies involved in resource allocations, personnel system management, and so on are still with us. But role definitions are very clear. The Chief of Chaplains has the responsibility to establish or articulate the direction of ministry in the naval service. He identifies the supporting philosophy, is directly related to the formu-

lation of policy and position identification, and sets goals. In addition, and perhaps because of our peculiarity as *a priori* representatives of churches, his most significant function in this regard is to serve as the point of translation between the churches and the naval chaplaincy.

Given this array of responsibilities, the initial point of interface with the training community is identification of education and training requirements. The identification of a ministry need is the Chief of Chaplains'. Verification that a specified need may best be met with a training program results from an interdependent relationship with the education and training community. And, although it is an oversimplification, on the basis of verifying a training requirement, it is the education and training system which provides the training required for the effective conduct of ministry by both chaplains and designated lay persons. Finally, implicitly held in all of this is the factor of evaluation. The evaluation of the education and training provided for ministry is the proper responsibility of the trainers or educators. Evaluation of the efficacy of that training for ministry and the evaluation of ministry which results from that training is fully and rightfully the Chief of Chaplains.

The Paradox of Contemporary Methodology.

With reference to my preceding comments about central management systems, it is quite apparent to even the most casual observer that a single Naval Education and Training Command is of necessity and by virtue of natural consequence an organizational entity awesome to behold. This is especially true, perhaps, for those of us whose organization worldview is shaped by the organizational unit of parish or congregation. Given this reality, I think it is important to emphasize that a training community of such size and complexity need not be monolithic. In point of fact, my own experience to date suggests that it is not. Rather than undifferentiated and massive uniformity, that which has been made possible is the basis for the most differentiated of responses to specific training and education requirements. There is a critical conceptual point here which should be elaborated on, at least briefly.

It is self-evident that we minister to others within a

complex, mission-oriented organization. In addition, the Chaplain Corps itself, while not overly large, is a complex sub-system in its own right. One thing that is clear in our knowledge about organizations is that individualized activity which is random with regard to the purpose or direction of the organization will eventually frustrate purposive activity, no matter how good it may be otherwise. At the common sense level and from our experience, we know well the value of team work and goal-setting and interdependency. At the conceptual level, these realities are comprehended in terms such as synergy and response to purposive direction.

The issue for training, I think, can be briefly stated. In a *laissez faire* system in which there is an essential entrepreneursmanship in choice of theory and methodology and training goals, the result, interestingly enough, will more often than not be rigidity rather than eclecticism and flexibility. Paradoxically, it is in the centrally managed system in which the control points are objectives and synergy of organizational parts, that a new freedom and flexibility is made possible.

It should not be lost on us that individualized and self-paced learning in technical training became possible with the onset of a centrally managed training system. Radical modifications of normal college residency requirements for those in the new Navy Campus for Achievement program present another example of this flexibility.

With regard to education for ministry, I think it fair to expect similar results. As overall objectives are articulated and training requirements identified, the ability to respond to individual values and needs should be enhanced. As an example, in training which is related to pastoral care, it can be expected that a new and vital regard will be evidenced for concepts and styles of ministry which are a part of our individual ecclesiastical backgrounds and for personal intellectual decisions about theoretical propositions and methodologies related to the providing of a pastoral care ministry.

The Move to Rapprochement — Art and Science.

Very briefly, I should like to allude to a few major indi-

cators of what appears to be a fundamental rapprochement between our art and our science:

- the move from within the discipline of the management sciences, to which I have already referred, suggesting that philosophy and purpose are *a priori* concerns;
- the formidable move in contemporary psychology beyond the steady state to the issues regarding meaning and purpose in both living and dying;
- the suggestion emerging from the study of control mechanisms that theology may after all be of significance to the philosopher of science as well to the scientist;
- the introduction of biological analogues as a basis for understanding human systems rather than engineering and mechanical models.

With just these few indicators, it appears quite defensible to speak about a rapprochement and a renewed interdependency between art and science.

It is in this context that there exists the possibility of the restoration of theological inquiry to a position in which there can be made possible a contributing to the ordering of our world. (I am distinguishing, here, between theological dialogue and the "evangel" or homiletical and pastoral dialogues, these latter being readily identified in our public lives and familiar to most of us.)

The consequent effect in all of this for those of us who are primarily working pastors, and not in the formal sense theologians, is the restoration of the ministry, of pastoral activity, as the focal point of concern, both in the articulation of purpose and direction within the Chaplain Corps and in the identification and prioritizing of educator and training requirements. It is in this context, for example, that the role of minister is identifiable in sufficiently rigorous ways so that a formal education and training philosophy is made possible and appropriate theoretical propositions fashioned. The "minister as generalist," for example, is derived conceptually from general theory and presents a basis for rigorus identification of function and subsequent hypothesis construction — all of which belong to the prerequisites of any training program. It is of no small signifi-

cance, I believe, that the continuing tendency to place the pastoral "specialist" in a position of superordinacy will not only be arrested, but turned around. Rather than the ministry serving as the training ground and as support for the specialist, specialty training rightfully is in the service of ministry and exists to support, not direct, ministry.

With regard to the above, within the training command we have already followed that priority by moving the billet allocated to the specialist in chaplain education from the senior command level to the support level. In addition, I should like to be sufficiently audacious to tilt at one windmill, at least, as an example of the direction being worked at for the future. In the specialized field of clinical pastoral education, we have until now been pretty much restricted to training which equips us to become members of healing teams. By virtue of location — the therapy setting — but also by virtue of the constraints established by the scientific categories of the past, the training models are essentially medical and psychological and are contained within therapeutic parameters. Unquestionably, such training must certainly be continued and pastoral specialists made available as members of hospital and therapy teams. The issue with which I am concerned is the identification of such specialization within the ministry and the fact that the rapprochement, which I have suggested is occurring, establishes the need and the formal, theoretical basis for training in which medical practitioners become members of ministry teams. Obviously, what is being suggested is the fact that meaning and purpose, values and belief are philosophical/theological issues. Included also are the issues of interdependency and synergy, of life and of death. And it is our art which ultimately addresses these issues, not our science, ministry providing a bridge from the one world to the other. But then this has always been a critical factor in most theological systems and for most churches. I am suggesting that today it is being renewed in rigorous ways and that the results of this renewal will in fact be reflected in chaplain education and training programs in the future.

THE END

The Air Force Chaplaincy, Today and Tomorrow

By Henry J. Meade

WHERE IS the Air Force chaplaincy today, and where will it be tomorrow? I am told by my sports-minded friends that an experienced basketball player doesn't need to be able to see the basket when he's in-close in order to take a shot. He can shoot the ball and make a basket because experience has helped him develop a sense of exactly where he's at. For better or worse, however, the chaplaincy is not in a static state in a static environment like a basketball court.

It is no longer possible to sense intuitively just where we are and where we're going. We chaplains are changing. The people with whom and among whom we do ministry are changing. The environment in which we minister is changing. New styles of ministry are constantly emerging. New skills are developed that, properly mastered and theologized, broaden and enrich our ability to minister. So about the only thing we can say for certain is that chaplaincy today is not where it was yesterday. Nor is it where it will be tomorrow.

For example, just four years ago we adopted "The NOW Man" as our USAF Chaplain theme. It was an important leap forward in our ministry. With other institutions having a large youth population, we immersed ourselves in the youth counter-culture. We studied its folkways, its specialized language, its values and morality, its music. We were determined to share ourselves and our faith with young people on their turf. New liturgies emerged. New sounds were heard in our chapels. Coffeehouses were opened and flourished. Process experiences replaced lectures. "Now" became the operative word. But who talks about "now" today? Who today writes about the counter-culture?

Does this mean we were wrong to make that kind of program commitment? Absolutely not! We were exactly right to throw ourselves and our resources into society as its immediate pivotal point. But that point has changed. The basket has been moved. The rules have been changed. Even the shape of the court has changed. To score, we must be constantly aware of the shifts and changes taking place in our world. Past experience and intuition simply are not enough. We have a covenant with God and our people to provide for their needs — needs which are fluid. The notion of our being a pilgrim people has never had more validation in experience. We are pastors to a people caught up in relentless motion and unrelenting change.

Constancy Amid Change

Some things, of course, remain constant. One is our spiritual responsibility. As Carlyle Marney said so well at one of our USAF conferences: "He-God-makes his appeal by us! He-God-rests-his-case-on-us-and-on-our-character!" We are called and challenged to be historical agents acting out in the world our understanding of God's word and will.

Another constant derives from the values flowing from our faith. Chief among those values is the love of persons. Paul Tournier states that the more we fill our universe with machines, the more important it is for us to treat each other as persons. The chaplain has a unique function as a humanizing and personalizing agent in a necessarily mission-centered, machine-filled and often impersonal military structure. We become reminders of the stable, the perma-

nent and the human. No one should be more person-centered — more caring.

Diversity is another constant. As we are not static, neither are we a homogenized chaplaincy. Among us are represented greatly differing theological orientations. These differences extend to the persons of our community. Like us, they also are not homogenized. They require and deserve a variety of ministry styles and program options. Each chaplain staff must struggle with the need to maintain diversity, while also offering a coherent and noncompetitive ministry to the whole community.

I believe strongly in the principle that local programming must come out of the needs of the people and the competence and spirit of the assigned chaplains. When we find orderly ways to gather vital information about our people and join with them in identifying goals, establishing priorities and sharing ministry, and when we systematically organize for structured feedback and shared evaluation of our work, then exciting things really begin to happen.

One last constant to consider is the character of the chaplain himself. People crave spiritual leadership. But what they look for today is character, not charisma. In this age of candor, charisma is suspect of being manipulative. We want leaders whose lives are really worthy of imitation — leaders with vision to see more clearly where it is best to go, and who go with us rather than just pointing out the way. The impact of a chaplain's character has much in common with photography. A good picture depends upon two things — the length of exposure and the intensity of the light. How much exposure can *we* tolerate? How intense is *our* light?

What Lies Ahead?

Given the pervasive nature of change and these constants, what can we say about chaplain ministry in the years ahead? Let me share some assumptions which I feel should be taken into account in any planning for the future: The size of the Air Force will continue to decline gradually with concurrent loss of overseas bases and consolidation of CONUS activities on fewer and fewer bases.

The personnel picture will stabilize and will include more input from upwardly mobile minority groups, fewer

and slower promotions, and an even more family-oriented force. The vast majority of chaplains will be career-minded and will form a highly stable and closely-knit body of pastors to the military community.

Individual and family pleasure week-ending will create problems for traditional institutional religious programming. Weekend patterns of education and worship will change radically. Large group activities will become secondary to a wide range of short-term, single-purpose small group activities. Adult education will increase dramatically. Lay participation will also increase dramatically as demands for small group leadership and personalized ministry services outstrip the time and skills available to individual clergymen.

A general return to conservatism in all areas of our society will be reflected in a resurgence of theological conservatism as well. However, the committed believer who seriously practices his faith will find decreasing acceptance in society at large. As faith becomes more personal, it will also become more personally expensive. Support of religious institutions will not be a factor in cultural acceptance. The social shelter of institutional religious practice will be gone.

What are the implications of these assumptions upon chaplain ministry?

There will be fewer chaplains available on each base as proportional strength reductions are made. Increased productivity for each chaplain will be an absolute essential. Fewer chaplains will be available to "spend" on support activities.

There will be increasing military withdrawal from the larger community. Many morale problems can be anticipated with decreasing prestige, social status and benefits. Family concerns will occupy a greater amount of chaplain time. Counseling will continue to be the major responsibility, with increasing dependence upon group counseling or the encouragement of individual healing through small growth groups. Chaplains, pressed to handle the demands upon their time for counseling, will increasingly become trainers for growth group leaders and oversee their activity rather than engage exclusively in one-time counseling.

Chaplain supervisors will need to be able to accept and support an unlimited range of individual ministry styles.

The decline in traditional institutional pattern support will compel ministry-minded chaplains to emphasize the establishment of numerous small groups, with persons clustering around a common body of beliefs, a common set of concerns, a shared notion of community or just common geographic proximity. These clusters of persons will worship, study and engage in common projects together. Parents will be compelled to accept responsibility as the primary religious educators of their children. Institutional religious education programs will be slanted to support parents in this responsibility.

The social acceptability of religion will diminish. Growing conservatism will further separate the religious community from the community-at-large, a separation witnessed by apathy rather than overt action. The religious community will take upon itself the task of preserving the heritage and increasing individual growth as opposed to imposing its value system upon society. Spirituality will become much more costly individually.

More Team Effort

Air Force chaplain ministry is usually described as team ministry. It has not always, in fact, been that. Most often our model has been that of a multiple staff — several professionals, together, each with his own share of the action, functioning independently of one another, but together offering an extensive and well-balanced program. I see a genuine growing together through complete honesty, openness, trusting and dialogue as absolutely essential to our future. There must be less concern for the creation and protection of turf, and more commitment to the creation of total community.

The movement to real team ministry is occurring all over the Air Force as chaplains gain new skills and as notions of ministry broaden. What occurs is that the wide range of activities developed allows for a diversity of ministries that does away with the need for competition. As chaplains establish and follow their own set of priorities, they become more open to change and growth and are able

to accept the demand for growth without panic or resentment. The move by team members towards self-direction, however, can come only in a non-threatening environment.

We must constantly be at work identifying and meeting areas for growth and development among our people. To do this, we must be continually growing ourselves. We must be open persons in an open universe, able to live with the tension of ambiguity. We must never stop growing or we will stifle others.

Students of leadership tell us that men in organizations tend to reach a level where they are comfortable with their inadequacies. They find things that allow them to fill their work hours without demand for thought, change or growth. This we must never allow to happen to us. The center of what we do is people-care, human nurture, the growth of persons. We are to be agents of reconciliation, facilitators of learning and change, a moral and spiritual presence, servants of God to a changing people in a changing world.

Chaplain ministry today and tomorrow? The clock is running. The ball is in play. The winners will be self-directed team players, alert to change and able to adjust to its demands, spiritually responsible lovers of persons — lively witnesses through whom God can make his appeal to man.

THE END

Today's Leadership

Chief of Chaplains

Maj Gen Henry J. Meade

Headquarters Division Chiefs

Chief, Personnel Division

Col Robert F. Overman

Chief, Budget and Logistics Division

Mr. A. Eugene Steward

Operating Agencies

Air Force Inspection and Safety Center

Col Edward R. Lawler

Air Force Military Personnel Center

Col Thomas M. Campbell, Jr.

The United States Air Force Chaplaincy

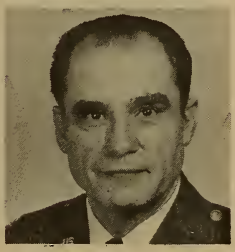
Deputy Chief of Chaplains

Brig Gen Thomas M. Groome, Jr.

Chief, Professional Division

Col Richard D. Miller

Director, Ecclesisatical and Public Relations

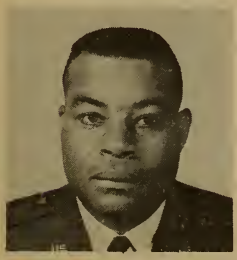


Col Raymond Pritz

USAF Chaplain Board

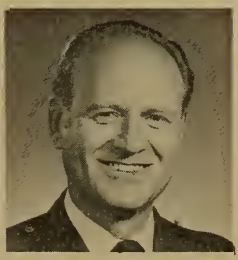
Col James E. Townsend

Air Force Reserves



Col Raymond E. Tinsley

Air Reserve Personnel Center



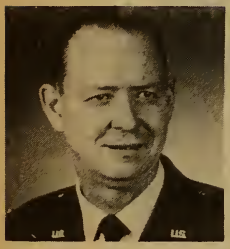
Col Hans E. Sandrock

Air Force Chaplain School/Air University

Col Raphael E. Drone

Air Force

Aerospace Defense Command



Col Victor H. Schroeder

Air Force Communications Service

Col Charles D. Brewer

Air Force Logistics Command

Col Harold D. Shoemaker

Military Airlift Command

Col Kenneth R. Israel

Tactical Air Command

Col Richard Carr

Strategic Air Command

Col Edmund A. Puseman

The Overseas Commands

USAF Southern Command

Col Wilfred L. Krieger

U. S. Air Forces in Europe

Col David B. Schuck

Command Chaplains

Air Force Systems Command

Col John F. Denehy

Air Training Command

Col Norman G. Metsy

Alaskan Air Command

Col Robert H. Beckley

USAF Academy

Col Mervin R. Johnson

USAF Security Service

Col Stanley W. Spiewak

Headquarters Command, USAF

Col Kenneth W. Hamstra

Pacific Air Forces

Col Ransom B. Woods, Jr.

USAF Auxiliary

Civil Air Patrol

Col Ralph R. Pace

Beyond the Ten Percent: Chaplain Continuing Education in the Air Force

By Charles B. Nesbitt and John J. Flattery

ABRAHAM MASLOW, the noted psychologist, once observed that most people use only about 10% of their total potential.

Whether Maslow's proportion is accurate may be arguable, but everywhere clergymen are producing overwhelming evidence that they are trying to make a great deal more of their potential. Continuing education is an almost frenzied pursuit of personal growth opportunities, professional studies, skills training and master of the pastoral arts.

Air Force chaplains, too, are working through books and tapes, taking courses, and meeting in seminars and small support groups as never before. Nearly one-fifth of the force has asked for an Air Force-sponsored year for graduate study in a professional civilian institution. At least as many others have already earned a graduate degree beyond seminary requirements. Over two-thirds of our chaplains are involved every year in an Air Force-sponsored short-term continuing education event. Virtually everyone participates in denominationally-sponsored workshops and events of their own choosing. Chaplain teams on

at least two bases and an unknown number of individual chaplains have been actively pursuing Doctor of Ministry programs. If, as Dr. Connally Gamble has put it, "continuing education is an oxygen line that keeps the minister alive," [1] Air Force chaplains have inhaled it like workers panting from exertion at a high altitude.

Career Development Concerns

Career development, naturally one of the driving concerns underlying this phenomenon, has been largely centered in a series of short courses at the USAF Chaplain School at Maxwell Air Force Base, Alabama. Communications skills and human relations receive attention, with concern as well for pastoral leadership, team-building, managing resources and developing programs. The influence of process education is significant. Small groups prevail, supported by a learning center and an abundance of resource persons.

Other career development opportunities for chaplains are available in the professional military education programs of the Air University at Maxwell AFB, and some twenty chaplains participate each year in its colleges and schools.

Competence as a Motive

Stronger even than career development as a motivation in this continuing education phenomenon is the drive for competence in ministry. The universal human hunger for adequacy, even mastery, in the face of challenge seems all the more acute among chaplains seeking to minister to mobile, frequently stress-laden military communities in a world of accelerating cultural change. Thus, the USAF Chaplains Conference, an annual meeting of senior pastors and staff, is designed largely as a continuing education experience,[2] balanced between speakers and competency groups. Competency groups deal with a variety of pastoral leadership skills, enabling participants to return to their work capable of doing things they couldn't do previously.

All other chaplains are provided a one-week experience at Air Force expense every other year, thus assuring time and sanction-with-encouragement for each to pursue her/

his own continuing education plan in alternate years. Mark Rauch, Co-Director of Interpreter's House and author of a recent book which is drawing wide attention for its depth and comprehensive helpfulness in this field, defines it this way:

> Continuing education is an individual's personally designed learning program which begins when basic formal education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events.[3]

Recently retired Chief of Chaplains, Chaplain, Major General, Roy M. Terry, admonished chaplains last year not to wait for the Air Force to provide everything: "We must each take initiative in creating and managing our own individual design for continuing personal, spiritual and intellectual growth." The variety of available official help includes permissive temporary duty (at no expense to the government), partial tuition support and sources of information on current opportunities.[4]

Let's look at the development of the Air Force sponsored, one-week experiences on alternate years. In its early stages the strategy might have been labeled "enrichment/inspiration" for we assumed that what ministers needed was a retreat setting with a stimulating spiritual leader. It was the seminaries' job to provide adequate preparation for ministry.

By the early sixties we had moved into an "update/refresher" strategy, which assumed that chaplains needed most to be "current" in the classic fields: theology, Bible, ethics, religious history and homiletics, and that cognitive presentations by outstanding teachers would be effective and helpful.

Gradually, the focus shifted from the academic underpinnings of ministry toward its operating frontiers, and another style evolved. Thus, today's Career Development Institute employs a "personal-and-professional-development" strategy. Now, we focus upon the person of the minister as well as the work of ministry. CDI programming

is developed by the Professional Division staff of the Office of the Chief of Chaplains, based on assessment of chaplains' needs and desires. Two members of the division participate in the Society for the Advancement of Continuing Education for Ministry, keeping in touch with research and developments, trends and emerging resources in the field.

Today's Program

The 1974 CONUS Institutes include three for Catholic chaplains, all focusing on spiritual renewal of priesthood and ministry. Two of the Protestant institutes will deal with "Community and Worship" and relate community needs and current worship models to help chaplains develop their liturgy planning skills. "Experiential Theology" will involve participants in distinguishing between their professed theology and operating theology and help them clarify the experiential roots of religious life. A fourth institute will bring to chaplains the leadership training program of the "Faith-At-Work" movement.

Four workshops are also available this year to chaplains of all faiths: Parent Effectiveness Training (instructor qualification), transactional analysis, marriage and family counseling, and communication skills for teachers, the latter being a six-week program in conjunction with the Air University's Academic Instructor School and featuring an INSTROTEACH workshop.

Chaplains are invited to review the descriptions of institute and workshop programs and to select the programs they wish to attend, with assurance that their preferences will be followed as nearly as possible in making assignments. More than 60% will go to the event of their first preference!

Reflections on Experience

We have utilized a wide variety of settings and resources for continuing education programs, sometimes contracting with seminaries or retreat houses for a total package — housing, board and program. Many times we have rented a facility conducive to our purposes and invited both chaplains and resource leader to the neutral turf. At other times we have set up the institute or workshop at the USAF Chap-

lain School between its regular courses. We have learned happily that chaplains gracefully adapt to almost any setting as long as the program is genuinely fulfilling.

We have developed institute objectives based on the growth frontiers of the real life-and-work world of the participants, not by searching out outstanding speakers or impressive sites.

Chaplains know their problems and needs, and bring rich resources for meeting their own and others' concerns. They are helped best by flexible, participatory designs with frequent feedback to the leadership team. When we've worked hard ahead of time to acquaint resource persons with the operating routines and pressures chaplains face, real communication has developed quickly. Where we have invested whatever was required to facilitate real interchange among resource leaders well in advance, and to work with them toward a consensus about the design and their contributions, we have consistently had winners. Everything seems to work best when we appoint chaplains with backgrounds in process education as design coordinators to work with an institute from beginning to end — relating the objectives to the resource team, developing the advance materials for participants (cultivating realistic expectations is crucial!), assuring that the feedback systems work, and working with the leaders as necessary to adjust the design.

Long Term Studies

The Air Force has allocated four chaplain spaces each year for studies in civilian institutions, usually to help a selected chaplain prepare for a specific future job. A program now under development at Wilford Hall Hospital at Lackland AFB, Texas, will provide clinical pastoral education for selected students.

Finally, many highly productive conferences and workshops have been developed and funded at major command headquarters or at large bases, especially in the overseas commands and in Air Training Command.

Living With Richness

How do we deal with all our opportunities? What happens

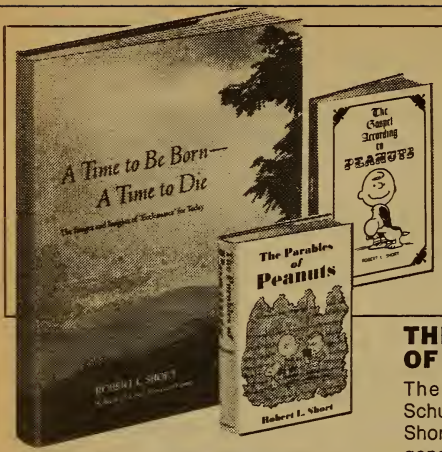
to a chapel team when one or more of its members grasps what can be reached? More than one chapel team has been forced to face the issue of balance between increased professional development and team competence on the one hand and sustained productivity as a ministering team on the other. We have only so much time and energy. Setting priorities for ministry and for personal growth requires any minister to develop a complex equation, but when the elements of career development and of working in a team ministry within an institution are added, the "math" becomes intricate and potentially painful. Maslow's estimate that most of us make use of about 10% of our potential may also apply to our life and work together in teams. That means we have all the more obligation to plan together as teams for our learning, growing experiences.

Opportunities for lifelong learning abound. Air Force chaplains are increasingly grasping these opportunities and molding them into planned programs of continuing personal and professional development. Not waiting around for someone else to tell them what to do or where to go, they are rather actively searching for planned learning experiences. In short, they are not reactive but proactive in developing their own personal and professional potential.

THE END

FOOTNOTES

1. Dr. Connally Gamble is Executive Secretary of the Society for the Advancement of Continuing Education for Ministry, 3401 Brook Road, Richmond VA 23227.
2. Chaplain Daniel B. Jorgensen details the impressive earlier history of this conference as a "training" event. See especially pp. 105-112 in *Air Force Chaplain*, 1947-1960, Vol II, Washington, D.C.: Office, Chief of Air Force Chaplains.
3. Rauch, Mark, *Competent Ministry*. Nashville: Abingdon Press, 1974, p. 29.
4. Chaplain Newsletter, (AFRP 265-1). Washington, D.C.: Department of the Air Force, May-June 1973, p. 1.
5. Ibid, p. 2.



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PREACHING CLINIC

By James T. Cleland

Want to Buy a Book?

HAVE I used that title before? I cannot remember, and for better or for worse, this article is being written in Minneapolis, on a working holiday, while the files of The CHAPLAIN are all in my Duke office. But it has been quite a wee while since I recommended a book, if my failing memory is, in any way, accurate. So, here goes.

The genesis of this effort is a personal experience at Southeastern Baptist Theological Seminary in Wake Forest, N.C., at a meeting of Reserve Chaplains, where I was a quite unexpected guest. I gatecrashed. One of the speakers was a last minute substitute, who turned out to be a pinch hitter. He held me spellbound as he hit one home run after another.

What was it that so gripped me? First, it was his demeanor, evidenced both in the simplicity of his sincerity and in the sincerity of his simplicity. Second, it was the limpid clarity of his presentation, so that he was "nae bother" to follow. Third, it was the depth of his insight, both exegetical and expository. Fourth, it was the utter fitness of the application to that group which sat, entranced, at his feet.

Talking with him later, I

asked him if he had published. Shyly, but confidently, he told me about one of his books. Then he sent me an autographed copy, which is the man become printed words. I perused it and immediately bought several copies to give away. Now I want to share the author and the book with you.

THE speaker-writer is James H. Blackmore, a member of the faculty of Southeastern Baptist Theological Seminary, with degrees from Wake Forest College, Colgate-Rochester Divinity School, and the University of Edinburgh. He was an Army Chaplain in World War II. His book is *A Preacher's Temptations*. That should pull us up with a jerk! Copies may still be secured from the publishers: Edwards and Broughton, P. O. Box 27286, Raleigh, N. C. 27611, or from the Baptist Book Store at Southeastern in Wake Forest, N.C. 27587, price $4.00 (including tax!), in 1966. The great "Jimmy" Stewart, retired Professor of New Testament at New College in Edinburgh and still in demand as one of Scotland's really distinguished preachers, wrote the Foreword for his doctoral student. He states that: "It is a privilege to be allowed to commend this book . . . ," which will be of "great practical help" to seminarians, and to ministers who "know from first-hand experience the strains and pressures, the splendours and opportunities, of their high calling."

The second sentence of the author's own Introduction is: "It is a book about ourselves — our temptations." He comments on the two basic Biblical meanings of "temptation": "testing" and "enticing," for this is no new type of ministerial misery. Jesus warned about it. Paul confessed that he had to be on the alert. So did Peter, from personal experience. And John Chrysostom (c. 347–407 A.D.) wrote: "It is a miracle if a minister be saved." More than a few of us have had that thought haunt us.

What are some of the forty (!) temptations which Blackmore presents to us, each in two or three pages; each headed by pertinent line drawings done by the wife of a Baptist minister: and each concluded with a short prayer, which is a prayer? Here is a sample of the temptations: to be jealous; to assume a superior air; to act presumptuously; to neglect our own family; to fumble the gospel; to give forth uncertain sounds; to be too severe; to cease to pray for the people; to despair. At least four of these constantly

companion me.

The author advises us not to "read the whole book at one sitting!" He suggests that "it will be more profitable for you to take it slower, . . . with time for meditation and prayer." He adds: "Make this manual your workbook, checking yourself by it, correcting it, adding to it." It would be a good book to use for morning devotions. That would be a wiser time to expose ourselves to its gracious, but penetrating, anaysis than in the late evening.

Do not imagine that this is a slight or shallow or easy volume, either to write or to read. How many footnotes do you guess that there are in *ix* + 120 pages? 186. They range from Genesis to Albert Camus, from Epictetus to Harvey Cox, with a multitude of references to the Bible. Some of the other names are Augustine, Aquinas, Luther, Bunyan, Shakespeare, C. S. Lewis, Bonhoeffer. To read this slim volume was, and is, for me, a liberal education in devotional theology and the resultant homiletics. There are primers galore for sermons, meditations, because the temptations discussed are those of our layfolk, too.

Blackmore knows what he is doing. He knows us. He knows what we would be the better of knowing. Perhaps he should be writing this column. Maybe he did! I commend his book, and I commend him, to you. I'm glad I gate-crashed that Reserve Chaplains' seminar in Wake Forest last year. I hope You will be glad, too.

THE END

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Base Church Models in the Military

By Charles M. Olsen

COME PICTURE with me a new vision. The vision centers in the military system — more clearly in the Christian community within that system. "Community" begins to take shape. Even within a highly mobile setting, people hear each other, become close to one another and find ways to extend a new style of caring community. As the vision becomes clearer some patterns begin to emerge. Christians gather in small, base communities for support, care and worship — extending their ministries in many different directions. Children and adults worship together in that same house church type of group. Yet, the groups are not isolated, for they are connected to the larger community — to other groups while relating to the base or post chapel. The chapel functions like a cathedral which initiates, supports, co-ordinates and terminates the groups. Lay leaders emerge and are empowered while the military Chaplain functions in a vital role. He trains leaders, initiates and consults with groups, leads corporate worship of

both the gathered groups and non-group participants. People experience both the warmth and extended family dynamics of the early Christian house church and the corporate solidarity of the strong congregation. Able leadership and co-ordinated interaction between the house church and the chapel make both "feel like" church.

This vision is more than an idle pipe dream! Two strands of renewal energy have come together to line out deliberate strategies on how to bring the vision into reality.

Within the military religious system there is a continuing effort to define and shape Christian community. There is an increasing realization that more than one person (professional chaplain) and a place (chapel) are needed. There is a growing awareness of the place of the laity and of a functioning community of people. Chaplain training in group skills and dynamics, transactional analysis, Parent Effectiveness Training, value clarification, organizational development, and design process has fueled the realization that smaller groupings of interacting persons is a vital context for personal growth and experience of community. The sanctuary worship and one-on-one counseling sessions rarely build effective caring community. So the question for the military religious system becomes "what are viable forms and structures in which caring community can be built and through which it can be expressed?"

The second energy strand lies outside the military. For the past 10 to 15 years much experimentation has taken place toward creative, new, intensive group forms of the church. Some have been "official via denominational or ecumenical initiative." Others have been spontaneous and grass rootish in nature and have been initiated by folks dropping out of the institutional church. To them the forms of community were impersonal, impotent or dead. A variety of influences have converged in the experimental models — mission action, human potential, liturgical renewal, charismatic, communal, new-church development and lay renewal. As diverse as the groups may be, they do have much in common and constitute an identifiable movement.

In an effort to find, monitor and feed the movement — and to feed its insights back into church systems, the In-

stitute of Church Renewal in Atlanta created Project Base Church, a three year project focusing upon multiple forms of the church which are built upon the small, intensive, base group (house church). The Lilly Foundation assisted the launch of the Project.

The efforts of Project Base Church in training leaders for base communities, gathering and sharing information about base church groups which are connected to the church system and developing resources for use in base groups came to the attention of a number of strategists within the military religious system. As a result of the interest shown in PBC efforts by military chaplains a special, three-day Model Design Conference was hosted by Project Base Church in July 1974. The conference objective was to develop a variety of church models which could be used and tested within the military.

The conference participants included lay and chaplain, Protestant and Catholic, and three branches of the service.

The model design process incorporated the *values* of the participants, *data* on the military context for base church groups, the *learnings* of Project Base Church, creative models *visioning*, and a critique of each model presented.

(A definition note: "Base church" means small, face-to-face, intentional groups which have a self-consciousness as "church" — functioning with the full marks of worship, nurture, fellowship and ministry — and connected to a larger expression of the church. "House church" could describe it, although the term means anti-institutional and anti-clergy to some.)

1. *Values.* Most persons have had significant experiences of "Community" in which they felt included, valued, loved and affirmed. The participants located and shared these experiences — then identified the values which were operative in them. "Community" was seen as a place where people:

- Respect each other,
- Are aware of their potential, power and leadership,

- Are in touch with their emotions,
- Can be their authentic selves,
- Can understand themselves — (Who I am, my journey),
- Affirm each other's worth,
- Are nurtured and stroked,
- Own their own needs and ask for help,
- Express worship and celebration,
- Are responsible, accountable and disciplined,
- Find reconciliation, pardon, healing and support.

2. *Data.* Project Base Church has identified seven different models of base community. These models reflect both the functioning marks of the church and connectional configurations. (See chapter 5 of *The Base Church,* Forum House). Four out of the seven models find base church groups connecting and relating to the congregation, which would hold the most promise for the military chapel.

3. Military *context.* An attempt was made to see not only the "systems" and "milieu" data, but to see it through the life experience and relationships of the participants. Each person wrote a dialogue with either the chapel or some other identifiable component of the military religious system. The dialogue went back and forth. (I speak to it; it speaks to me, etc.) As one might expect, expressions of appreciation, pain, struggle and hope surfaced.

4. *Visioning.* The visioning process involved more than projecting what "is" into the future — or doing patch work "fixing" of the present. The new picture was drawn from the values identified. The new vision was then seen in relationship to the existing situation (to what I like and dislike about the situation and myself). We were then able to identify areas where change would need to take

place. The reality check which a look at the whole military religious system provided prevented a drift into a utopian dreamland.

5. The *Models*. Two approaches were taken — one an emerging model process, the other a finished product design.

a. The emerging model process begins with a person (chaplain) who has a vision for and skills to implement base church groups. He is able to communicate the vision in both its theological and behavioral terms. He is able to train lay leaders to work with the groups which will be initiated. But he would not impose groups or set their style without involving the potential participants in the process. He would begin with a *research* phase, in which people would articulate for themselves their concerns and hopes. Then the *reflection* phase would give people an opportunity to discuss together the results of the research. They would also get some "taste" of face-to-face community while doing this. The final phase is one of *response*. With some coordination by a steering group, people could decide on a model or a configuration of small group models to which they would commit themselves. Groups could then be initiated on that basis with some limited time contracts included.

b. The finished design (to be communicated and "sold") include:

1. The "overlay" model. The chapel initiates or blesses various new base church models which consist of active chapel participants.

2. The "vehicular" model. The chapel's primary vehicle of care and ministry is conducted in a network of house churches. They do come together at the chapel for worship. An army post with multiple chapels could designate one chapel which would develop its life around a network of house churches.

3. The "para" model. An along-side house church could draw from several chapels to pursue particular growth or ministry options!

4. The "satellite" model. A house church may have a

relationship to the chapel but is freed to develop its own style, focus and direction with accountability to the chapel. Generally this house church does not participate in the "regular" program of the church.

Very little testing has been done in the military of creative new forms of community. Don Allen conducted a five-week house church experiment aboard the *Enterprise* in 1971. A proposal by Air Force Chaplains Merrell, Updegrove and Vickers in 1973 for one Air Force base to be selected for a house church experiment was not approved (it reduced the options for those who would not want the intensive group experience).

But the forces at work today call for serious consideration of structures in which caring community can be built. Within the military mobility context, these structures must provide an opportunity to people to "get in quick, go in deep and get out fast." The small group forms do provide them, and the 70's are a ripe time for them.

Many issues have bearing upon the success of the proposed models. These are:

- The decision making system within the chaplaincy. More than one chaplain needs to hold the vision.
- The transiency of military personnel.
- The chapel with fixed pews on row.
- Ongoing tradition and resistance to change.
- Residue of authoritarian leadership styles and skills.
- The strange mixture of people's hunger for and fear of intimate community.

But the road ahead holds promise. Specific models will be tested. Learnings will be shared. Leaders will secure skill training for house church leadership. Caring community is not out of reach — even in the military!

THE END

Evangelicals Around Your Base

by John Dolaghan

To limit the scope of this article I am dealing with the three groups with whom I have had recent contact: *The Navigators, Campus Crusade For Christ* and the *Officers' Christian Fellowship.*

By now most chaplains are aware that there has been a surge of personalized Christianity sweeping across the American religious scene. It is a phenomenon which in a very special way has touched the youth of the nation, although it has in no way been limited to that age group. It is difficult to pick up an evangelical publication these days without reading the conversion story of some military general, astronaut, business leader, politician or sports personality.

Our mass media outlets have given us a look at the "Jesus Freaks" and "Children of God" and others who represent the radical fringe groups associated with this occurrence. The real impact, however, has been felt in, and

will be solidified by, the established evangelical groups who work on and around the campuses and military bases in our nation and around the world.

Numerous midshipmen with whom I worked at the Naval Academy belong to one or the other of these groups. Their comments upon returning from summer training would seem to indicate that at times chaplains are not only unfamiliar with the purpose of these organizations, but are at a loss to understand or react to them in meaningful ways.

While attempting to describe these evangelicals, I am fully aware that the word "evangelical" is open to many interpretations. The definition in *Webster's Seventh New Collegiate Dictionary* (1970) agrees precisely with the concept I have in mind. *Evangelical:* "Emphasizing salvation by faith in the atoning death of Jesus Christ through personal conversion, the authority of Scripture, and the importance of preaching as contrasted with the ritual."

THE NAVIGATORS

I. *History:*

Dawson Trotman was converted to Christ in the 1930's and began teaching a Sunday School class of six junior high boys. Using these six boys as a beginning, he started a weekly boy's club through which 225 boys became Christians and the Sunday School expanded from 100 to 400.

A Christian sailor, Les Spencer, once observed Trotman introducing a man to Christ. The sailor asked Trotman to teach him how to do this and so there began an expanded period of Bible study, Scripture memorization and prayer. Spencer's life was so changed that a shipmate wanted to know the secret. Spencer then asked Trotman to teach his friend and was told he could teach the friend himself, thus the Navigators began. This basic concept remains unchanged: the introductions of persons to Christ, follow-up work with the new converts, additional in-depth training for the more mature.

In 1953 the Navigators moved to their present location at "Glen Eyrie," Valley of the Eagle's Nest, a spectacular 1,000 acre estate on the outskirts of Colorado Springs. It

contains a castle and many other superb buildings constructed by the valley's discoverer, General Palmer, and other subsequent owners. It still contains the eagle's nest which was there when the valley was discovered over 100 years ago. When visiting the Colorado Springs area a trip to Glen Eyrie is a must. The acquisition of the "Glen" by the Navigators is another fascinating story which is beyond the scope of this article. In 1956 Dawson Trotman, age 50, drowned while saving the life of a young woman who couldn't swim.

Lorne Sanny is now president of the Navigators, which has become an international organization with an annual budget of approximately five million dollars. Navigators operate in 26 countries with 700 staff members who work on 200 military bases (including the military academies) and 230 colleges.

II. *Mode of Operation:*

The Navigators' motto is "To know Christ and make Him known" and this effort is accomplished mainly through a one-to-one approach. Their aim is to reach the unchurched 19 to 25 year-olds located mainly on college campuses and military installations. The reason for working with these groups in particular is that they are readily available; they are more responsible for their decisions than at an earlier age, and they are beginning to make basic life commitments integrated with the learning taking place.

The Navigator ministry is developed by a full-time staff member who lives near a base or campus. He works as a personal evangelist until there are converts. These new Christians, along with others interested in training, then form the nucleus of a new group. Next an intensive follow-up program of both personal and small group help takes place. The new Christian is encouraged to pray regularly, memorize Scripture, study and apply the Bible in his daily life, and witness to his new found faith. The ideal pattern is for the recruit to become a convert; then after about six months of training, he should be a disciple-maker himself and then begin training others. The next step is to assume a leadership position where he will be a contact point for helping others with their one-to-one work. Ultimately he

can become a staff member with area or regional responsibilities. With the exception of these official staff members, all other Navigators are volunteers who are engaged in regular occupations.

Training Aids: (1) "B Rations"—small Scripture memorization flash cards (strong emphasis). (2) Graduated series of Bible study guides ("Studies in Christian Living") for the new Christian. (3) Reel and cassette tapes, both inspirational and educational. (4) *The Navigators Log,* monthly international magazine.

III. *Future Goals:*

President Lorne Sanny has outlined future goals as follows: (1) to double the size of their staff by 1975 and again by 1980, (2) to develop 18 new "sending" countries so that Europeans, Orientals and Africans will be sending missionaries to other countries and (3) to begin ministries in 20 new countries. Sanny indicates that these plans will require a 25 percent increase per year in gift income.

IV. *Comment:*

Navigators have been called the Green Berets of the Christian community and this is probably a fitting title. To many their approach is not only overly simplistic but is also too aggressive. Many chaplains have reported experiences when Navigators were anything but cooperative and complimentary to both chaplains and churches. Their approach is indeed very direct, but my recent contact and conversations with Navigators would indicate that they are not just interested in "saving a soul from hell," but rather in the redemption of the "whole" man.

CAMPUS CRUSADE FOR CHRIST

I. *History:*

This movement was founded in 1951 by Bill Bright when he and his wife rented a home near the UCLA campus for the specific purpose of winning university students to Christ. The first year of operation saw 250 students make Christian commitments, including the student body presi-

dent, the editor of the school newspaper and a number of leading athletes.

Today the organization has grown to include a staff of approximately 3,000 persons who work on hundreds of campuses in the United States and 45 foreign countries. Although their major thrust is still the college campus, they have expanded into other areas, including a ministry to military personnel. In addition to the field ministries, they have developed an extensive mass media ministry headquartered in Arrowhead Springs, California. This ministry extends to radio, television, audiovisuals and various publications. Their theological orientation is based along a fundamentalist-evangelical line.

II. *Mode of Operation:*

Although Campus Crusade engages in many large-scale projects such as their "Explo 72" in Dallas, Texas, the "Athletes In Action" outreach and the programs of their special musical groups, the core ministry is based on one-to-one contact. The aim of this approach is to endeavor to bring the individual to a personal faith in Christ. Their basic booklet, *Four Spiritual Laws,* is used in this ministry. It outlines four simple steps to salvation: (1) "God loves you and has a plan for your life." (2) "Man is sinful and separated from God." (3) "Jesus is God's *only* provision for man's sin." (4) "We must accept Jesus as individuals." As of this date some 25 million of these booklets have been distributed. Other publications have been produced specifically relating to their military ministry, such as: (1) *The Bugle Call,* a periodical, (2) *Come Change The World,* an information booklet on the scope of their military ministry, and (3) A Handbook For Spiritual Combat, which outlines the "Four Spiritual Laws" and gives instructions for individual witnessing. Staff members are instructed to coordinate their work with local chaplains, while at the same time conducting specific programs of evangelism, encounter groups, personal witness and retreats using the Campus Crusade approach.

III. *Future Goals:*

Bill Bright has said, "Most Christians have not taken

the command of our Lord (to take His message everywhere) seriously. We have been playing at church while our world is aflame. We have been dealing with peripheral issues when it is only as men's hearts are changed from within through Jesus Christ that the problems of evil threatening to engulf humanity can be solved." Campus Crusade is asking God for 10,000 staff members and a Great Commission army of 5,000,000 by 1976. The members of this "army" will be helping to fulfill the Great Commission to this generation.

IV. *Comment:*

It is obvious from their literature and official stance that Campus Crusade is anxious to work with chaplains in mutual ministry. Chaplains have had problems in some local areas with certain Campus Crusade groups who have been uncooperative and exclusive in their approach. These incidents are unfortunate but are not the norm and should be seen as a problem with local leadership and not as evidence of the organization's policy. Many chaplains have made use of individuals and groups who represent Campus Crusade in their chapel programs. They are highly professional in their approach and draw large numbers of military participants to their presentations.

THE OFFICERS' CHRISTIAN FELLOWSHIP

I. *History:*

The origin of the Officers' Christian Fellowship (formerly Officers' Christian Union) goes back to 1851 when a British Army officer stationed in India asked friends in England to pray for him and fellow officers, that they might be faithful in living the Christian life.

This informal beginning became the Army and Navy Prayer Union, later known as the Officers' Christian Union. Through the efforts of Captain Harley Homes, O.B.E., its General Secretary for 35 years following World War I, the Union reached all branches of the British Services.

The Officers' Christian Fellowship in the U.S. was incorporated in 1943, with Brigadier General Hayes Kroner, USA (Ret) as its first president. In 1952 Cleo W. Buxton became General Secretary and first full-time staff member.

The current President is Rear Admiral Robert L. Baughn, Jr., USN, who presides over an organization of several thousand members representing all branches of the service.

II. *Mode of Operation:*

Membership is open to any officer, former officer, or officer-in-training in the U.S. Armed Forces, who is willing to accept the following Officers' Christian Fellowship statement of faith: "Inasmuch as I am a sinner and deserve the wrath of God and since Jesus Christ died for me, was buried and has been bodily resurrected according to the Scriptures, I have accepted Him as my own personal Lord and Saviour and am saved by His grace alone." An outline of objectives was stated recently in one of their publications, the *Newsletter:*

1. Encourage and help individual members to establish and maintain personal Bible study, prayer and obedience to God in every area of their lives.
2. Foster in each member a primary concern for the spiritual well-being of his own family, and the recognition of its role in God's economy as the basic worshiping community.
3. Encourage each member to perform his military duties in a professional manner consistent with obedience to God's commands.
4. Encourage and assist members to form and maintain local officers' fellowships consisting of regularly scheduled Bible study, prayer and personal sharing.
5. Motivate members to support local chaplains by prayer and personal encouragement, and to participate actively in the chapel program.
6. Conduct conferences in order to teach scriptural truth, impart training in the practical application of spiritual principles and encourage and enjoy fellowship with one another.
7. Evangelize every segment of the military society by any means which honors Christ.
8. Encourage individual members and local fellowships to minister to the spiritual and temporal needs of the allied military society.
9. Foster throughout the fellowship the practice of ministering to individuals on a personal basis.

Officers' Christian Fellowship meetings are normally small-group Bible studies held in the homes of members. These are augmented periodically by training conferences and retreats organized by local groups and national staff members.

Publications:

Command Magazine is an attractive periodical with articles contributed by Christian leaders, staff personnel and OCF members.

Newsletter is published monthly and contains news and prayer requests from OCF members and local groups around the world. It is considered to be the "lifeline" which helps keep Christian officers in contact with each other, although scattered around the world.

IV. *Future Goals:*

Most OCF goals are related to the widening of their ministry of outreach for Christ among the officer ranks. This is to include the work with the military academies and the ROTC program. Additionally there is to be an effort to enlarge the thrust of *Command Magazine*. Efforts will also be made to increase contacts and encourage cooperation with officers of the Allied Services. In an ongoing effort to keep pace with the best methods for proclaiming the Gospel there will be continued experimentation with new communication methods.

V. *Comment:*

OCF is unique among evangelical groups in that its ministry is directed towards the officer corps. The explanation for this approach is that officers can better reach other officers, especially in the small group setting.

Members are encouraged to work with chaplains in the total chapel program and in no way are to try to duplicate or compete with the chapel. They are to approach the chapel program with an attitude of "What can I contribute?" and when permitted, they usually provide good leadership.

CONCLUSION

Chaplains should be aware that these groups are representative of evangelical organizations to which many of the people we serve belong. In our effort to provide an opportunity for every person to express his unique relationship to God, we should be willing to work with all that is positive in each. THE END

Chaplains' Wives--Walking Together

By Renee Hermanson

(Ed Note: We urge all married chaplains to share this article with their wives.)

A TWO-DAY retreat in the mountains of Colorado may not be news, but one held there last September made history for fifteen chaplains' wives. "This is the kind of thing our husbands get to do all the time!" was one woman's enthusiastic comment. "Why haven't we done it before?" asked another.

Why indeed? Judging from the results of our retreat, there was a deep need for these women to share together. Many of us had dreamed of such a thing for years: a time to get away, to have something to call our own. But more than that, deeper than that, we found there were other longings that are a part of us from childhood: the need to be cared about, the need to learn, to achieve, to belong. And above all, there was the need to know that we are not alone, that there are others who share our fears and frustrations.

Chaplains' wives occupy a precarious position somewhere between their husbands' professional status and all the "average" lay people. Few of us want to be a "Mrs. Chaplain," but it is impossible to lose ourselves in the anonymity of the laity. We are expected to have it made spiritually and have it all together personally. But where is all that competency to come from? While our husbands are out getting professionally developed at schools and conferences, we are home coping with measles, flat tires and worn-out plumbing. While they have an opportunity for day-by-day sharing and supporting with their fellow chaplains, we wives see each other rarely and then, usually, on a superficial level. We see the other wives as women

with enviable talents and social poise and each of us thinks that perhaps she is the only chaplain's wife in the whole world who is not secure and well-adjusted in her role. We know what the world expects of us and something of what our husbands expect of us, but we have trouble reconciling this with the feelings we have about ourselves. We are a sounding board for husbands and parishioners, but who will listen to us? Who will understand?

Shalom '74 was conceived to bring chaplains' wives together in answer to that need. It was planned prayerfully and somewhat hesitatingly. We were not sure how much women accustomed to a fixed role would be willing to expose the self behind the mask. We didn't know what their expectations would be in coming together. We weren't even that sure of our own.

Evaluations at the end of the retreat were overwhelmingly positive. "Excellent" and "It was ideal" were typical comments. For those of us involved in the planning those words were gratifying, but even more important was the evidence that the planning had not been wholly ours, that God had taken charge of it all.

One such evidence was the harmonious blending of fifteen women of different ages and various denominations from Army and Air Force installations in the Rocky Mountain area. We were individually experienced, capable and talented women, but we all came as equals. There was no sign of jealousy or one-upmanship. We were disappointed that out of 75 invitations, only fifteen women responded. Some were prevented by circumstances beyond their control, others simply were not interested. But one of the women who did attend was convinced that the consequence was no accident, that God had not only planned the retreat, he had chosen who was to come. Another said simply, "God was there. That was enough."

It was his presence that produced an openness in the women which is not usual, especially with women who have spent much of their lives carefully protecting their husbands' images and their own. Most of us have worked so hard to project the picture of the ideal pastor's wife that we hide the truth even to each other. Breaking down those walls was a goal in our planning but we wondered if we

would really let ourselves be vulnerable or if we would be threatened by such intimate sharing.

We weren't. Partly because each one was willing to share, no one held back, and partly because of the skill of our facilitator, the group sharing was the highlight of the retreat. Chaplain Mark Smith (USAF, Lowry AFB) led us through the encounter activities where we gradually built trust in each other until, at the point of affirmation, we were ready to give and receive love.

The receiving was especially important. Because of our position in the limbo between clergy and laity, we are seldom recipients of strength-building action. Many of us are constantly giving support and strength to others and getting very little in return, not because people don't want to give it but because they think we don't need it. When we do get it, it comes to our "outside" self and we know inside that we don't deserve it, that it wouldn't be given to our "inside" self. We learned what Malcolm Boyd meant when he talked about the hardest part of sharing: ". . . this letting others be for us, love us, give to us, see us."

Our emphasis was entirely positive. The theme was Romans 14.19: "Let us then pursue what makes for peace and for mutual upbuilding." (RSV) The sharing was to help us toward wholeness, not to tear us apart. We learned to love each other as we are, aware of the differences among us, newly aware of the depths of love in each one of us.

Early in the planning stages, we contacted some big name speakers and authors, asking them to come as leaders. It seems that God had a hand in those efforts, too, because no one could come. In looking back we agreed it was the better way. The absence of an "authority" was a great plus. Instead of being told what to think or do or believe, we learned it together.

Our other goals in planning were to provide a forum for ideas on how the chaplain's wife functions in the chapel, in the community, in her career and in her home. Although we included this as a part of the second day's program and it was a natural extension of the sharing group's beginning, it was the least interesting to some of the women. We concluded that they had found sharing *themselves* more valuable than sharing their ideas.

Many of us had dreamed of a retreat like this for years, but it took the persistence of one woman to bring it about. Doris Smith approached the Lowry Air Force Base wives with the idea in the spring. Interest was high but without her patient prodding, it would have been laid to rest with all the other "might-have-beens" over the rainbow. She called meetings, contacted speakers, found a site, looked for ideas — and she prayed. We followed her pace by sending out letters, choosing a theme, setting up a schedule — and praying. Our own enthusiasm was so high, we expected an overwhelming response.

Two weeks before the retreat we were overwhelmed, but not in the way we expected. There were only four reservations in, three of them from our own group. We questioned for a moment whether we should go on, but we agreed that the idea had value and that God could use it if only two or three were gathered. Again he chose the better way. The retreatants agreed that the number was just right. "The size contributed greatly to the close feeling," said one woman. "If it had been larger, its uniqueness would have been lost," said another.

Shalom was a beginning. It helped us to get in touch with ourselves in order to be more effective ministers to others, in order to find our place in God's plan. In those two days together we re-learned the truth that if we but ask, God will provide beyond our requests. The view we had of our needs was limited; he saw what was buried underneath. We thought in terms of a first-aid kit; God came with a whole hospital.

We had prayed that God would use the retreat for something good, for the building up of the body of Christ in us. Even without reading the written critiques, I knew this had happened. I knew it as I watched the love grow and as I experienced the genuine concern each woman felt as she prayed for another. Then there was no doubt. We could not have made that happen.

"God has used your prayers and planning of this retreat to touch me in a very real way. Thank you," said one woman. To which I can only reply, "Thanks be to God!"

THE END

BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Gospel According to Joe by A. R. Gurney. Harper & Row. 1974. 100 pp. $5.95.

The search for the humanity of Jesus continues. There are many reasons for the search. We have lost contact with ourselves. We desire to mold Jesus into patterns we can cope with! This book is an attempt to find the human side of Jesus in a 20th century model.

A. R. Gurney knows his Bible and is deeply serious about Jesus. Those who share an interest in the 20th century will be fascinated by the way in which the author incorporates contemporary problems into the fantasy.

At the same time, some will be infuriated by the way in which Jesus is treated. Gurney unquestionably appreciates the humanity of Jesus, but does he have the same respect for his divinity?

Some of the language used identifies the author as a child of the modern school of writers. The propensity for shocking the reader is clearly in evidence.

If you can keep an open mind and supply your own theological balance, this is a book to enjoy.

Karl W. Hanke

Hunting the Divine Fox: Images and Mystery in the Christian Faith by Robert Farrar Capon. Seabury Press. 1974.

This was published as the Lenten book for 1974 by Seabury. But be not deceived. It is truly a book for all seasons.

Father Capon, an Episcopal priest, endeared himself to countless fans with his previous books, *Bed and Board,* and *Supper of the Lamb.* They will not be disappointed with his latest — and perhaps most serious — work. All of the freshness of the Capon style is still there, even though his subject is deeply spiritual. It may sound frivolous to examine the Messianic mission in a comparison with Matt Dillon or The Lone Ranger, but Capon does it and it works. This is a book to be enjoyed many times over.

True Patriotism by Dietrich Bonhoeffer. Harper and Row. 1974. 256 pp. $6.95.

This latest and perhaps last collection of Bonhoeffer's writings gives a sobering insight into the moral collapse of World War II Germany. It is the stirring testi-

mony of a man of conscience who hammers out his theology on the anvil of his own agony. Apart from the struggles of soul and body which are so graphically expressed, the book presents a great many theological insights of a timeless nature. For those who have not yet become Bonhoeffer fans, this may be the best of the collections with which to begin.

The One and Only You by Bruce Larson. Word Books. 1974. 141 pp. $4.95.

Combining elements of theology with psychology, a new humanism is being born under the label "Relational Theology." Bruce Larson is one of its chief proponents.

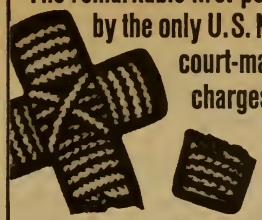
The relational theologians are properly concerned with relationship between God and the person, the person and other persons and the person with him/herself.

The One and Only You is a stirring examination of "the idea of conversion which has always been so frightening to many," which, says Larson, "is nothing more than God offering us the possibility to change. It is a process of gaining rather than losing. . . . We do not lose our identity; rather we find and become the original and authentic self we were meant to be — the one and only you in the universe."

We are led on a journey that examines the dynamism of God's individual plan for expanding personhood. This is indeed an exciting invitation. The book offers many moments of possibility!

Karl W. Hanke

The remarkable first-person account by the only U.S. Navy chaplain court-martialed on charges of adultery



"**The book should be required reading for all chaplains** so that they might be sensitized to what can happen when too many people are in default in a given situation."
—The Chaplain

"**It was a nightmare**...deserves to be read not only for the human story it tells...has some of the overtones and undertones of the Dreyfus case."*—Robert Kirsch, Los Angeles Times*

"**A shocking book** and, in no small way, a moving one."*—Saturday Review/World*

"**Jensen takes the gloves off** and discloses a broad incidence of sexual extra-marital affairs, including wife-swapping, at various naval stations...startling."*—John Barkham Reviews*

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Between Israel and Death, by Edward B. Glick. Stackpole Books, 1974, 182 pp. $7.95

This book is an introduction to the achievements and the problems of the State of Israel from the perspective of the country's Defense Forces. It should, accordingly, be of interest to members of the military establishment of any land who are concerned with the Middle East. The author, although he has an obvious emotional involvement with Israel, makes a strenuous and successful effort to show the whole picture.

He tells the story directly, clearly and skillfully. Although he uses a wide variety of materials in addition to his own experiences, much of it reflects the situation prior to the October 1973 Yom Kippur War. This creates a real difficulty because most observers agree that Israel will never quite revert to the norms of the *ante-bellum* period, either in its attitudes or in its modes of operation.

The presentation of the text is developed in terms of recent history. It covers the popular veneration of the Army, the military control of occupied Arab lands after 1967 and military censorship of foreign correspondents' reports. Other chapters deal with the important role of retired top defense commanders in politics and industry, the growing costs of defense as weapons become more sophisticated, Israel's military-industrial complex, with religion, education, special problems, politics and virtually all other aspects of national life.

Of particular interest is his treatment of "Religion and the Army." The subject is introduced with a discussion of Israel's minority groups — non-Araba, Druzes, Bedouins and others. Each group relates to the Army differently. The Druzes and Circassians serve compulsorily — and chiefly on a segregated basis. Beduoins may volunteer. The minority groups have their own religious observances within the Army, as they do in civilian life — and the military chaplains (rabbis) make what arrangements are necessary, much as Christian chaplains in the U. S. Forces do for Jewish worship.

For the Jewish majority, the established form of Judaism is Orthodox. There are synagogues (some mobile). All Army food is *kosher.* Chaplains minister directly to troops and attempt to improve morale. Even in combat, there are opportunities for daily, Sabbath and Holy Day worship.

Not everyone is happy. Secularist Jews resent some of the "religious" restrictions and the ultra-Orthodox see things as being overly lenient.

Through this study of Israel's military establishment, much light is shed on the national life of that hard-pressed land.

A. Elihu Michelson

LETTER TO THE EDITOR

Sir:

Chaplain Blair's fascinating article on the chaplains serving with the UNTSO forces in the Middle East (Summer 1974) was rather vague and somewhat misleading in regard to the Israeli chaplaincy. This is most likely due to the fact that UNTSO forces have little direct contact with the internal Israeli military structure.

The Israeli chaplaincy is uniquely reflective of Israel's civilian religious structure and quite unlike the chaplaincy programs of most Western armies. There are relatively few actual chaplains, who are ordained rabbis with full military rank. The chaplains fufill primarily supervisory roles. The actual administration of religious program on the unit level is in the hands of the "Religious NCO". This person supervises the implementation of Jewish dietary laws in the unit kitchen, oversees formal Sabbath observances which require the shut-down of all non-essential services, and provides religious supplies needed by military personnel. As such the religious NCO or chaplain does not lead services. Any Israeli unit is likely to have numerous qualified laymen to conduct services and chaplaincy supervision is limited to insuring that such lay-conducted services are run in accordance with the religious (i.e., Orthodox) rules set down by the Chief Rabbinate of the army.

While it is true that a synagogue per se must meet certain requirements as to size and materials, any group of ten Jewish males (women's lib not having reached the Israeli army religious program yet) can constitute themselves a congregation and pray anywhere. Portable arks and Torah scrolls are available as needed by field units.

The distinctive character of the Israeli chaplaincy lies in its rather unique mission. It is not set up to provide a religious ministry to military personnel. It is geared to creating the setting in which a religious Jew can, if he so chooses, observe the requirements of Jewish law and custom while performing his military duties.

Gilbert Kollin
Chaplain, Major, USAFR

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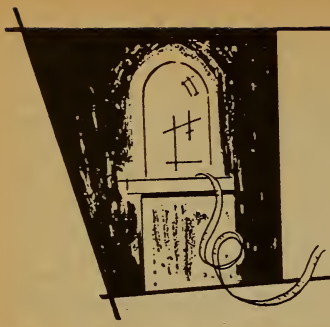

NEWS ROUNDUP

Chaplain Alice M. Henderson receives her new Captain's insignia from General Walter T. Kerwin, Commander of U. S. Army Forces Command and Chaplain (Col) William A. Martin, FORSCOM Chaplain.

Army Completes Picture -- Appoints Woman Chaplain

With the appointment of the Rev. Alice M. Henderson, the Army became the third service branch to commission women as chaplains.

Chaplain Henderson is also the first Black woman to serve in any of the service chaplaincies. She is a clergyperson of the African Methodist Episcopal Church.

A native of Georgia, Chaplain Henderson is a graduate of Clark College and Turner Seminary in Atlanta. She was formally sworn in at Fort McPherson, Georgia in July.

Having recently completed the Chaplain School Orientation Course at Fort Hamilton, N.Y., Chaplain Henderson has been assigned to Fort Bragg, N.C.

Chaplain, Major General, Roy M. Terry was retired on July 31, 1974 by the Air Force Vice Chief of Staff, General Richard H. Ellis after four years as Chief of Chaplains and 29 years active service. Immediately prior to the retirement ceremony, Chaplain Terry was decorated by General Ellis with the Distinguished Service Medal, the highest decoration awarded by the Air Force for non-combat duty.

Chaplain (Colonel) Leonard F. Stegman was elected President of the Military Chaplain Association during the 49th annual MCA convention in April.

CONTRIBUTORS

Chaplain (MG) Gerhardt W. Hyatt is the Chief of Chaplains, United States Army, Washington, D.C.

Chaplain (LTC) Edward L. O'Shea is assigned to the Office of the Chief of Chaplains, United States Army, Washington, D.C.

RAdm Francis L. Garrett, CHC, USN, is the Chief of Chaplains, United States Navy, Washington, D.C.

Capt Carl A. Auel, CHC, USN, is assigned to the Naval Education, Training and Development Center in Pensacola, Florida.

Chaplain (Maj Gen) Henry J. Meade is the Chief of Chaplains, United States Air Force, Washington, D.C.

Chaplain, Colonel, Charles B. Nesbitt and Chaplain, Lt Col, John J. Flattery are members of the USAF Chaplain Board, Maxwell Air Force Base, Alabama.

Charles M. Olsen is Project Director of Project Base Church, an activity of Church Renewal in Atlanta, Georgia.

Cdr John Dolaghan, CHC, USN recently completed the Advanced Course at the Navy Chaplain School and is now on sea duty in the Mediterranean area.

Renee Hermanson is a freelance writer in Denver, Colorado, where her husband is assigned to the chaplain staff of the Air Reserve Personnel Center.

THE GENERAL COMMISSION ON CHAPLAINS AND ARMED FORCES PERSONNEL is a permanent conference on the chaplaincy, an instrument of its affiliated denominations in liaison with the Federal Government in matters affecting the chaplaincy in the moral and religious welfare of armed forces personnel and hospitalized veterans.

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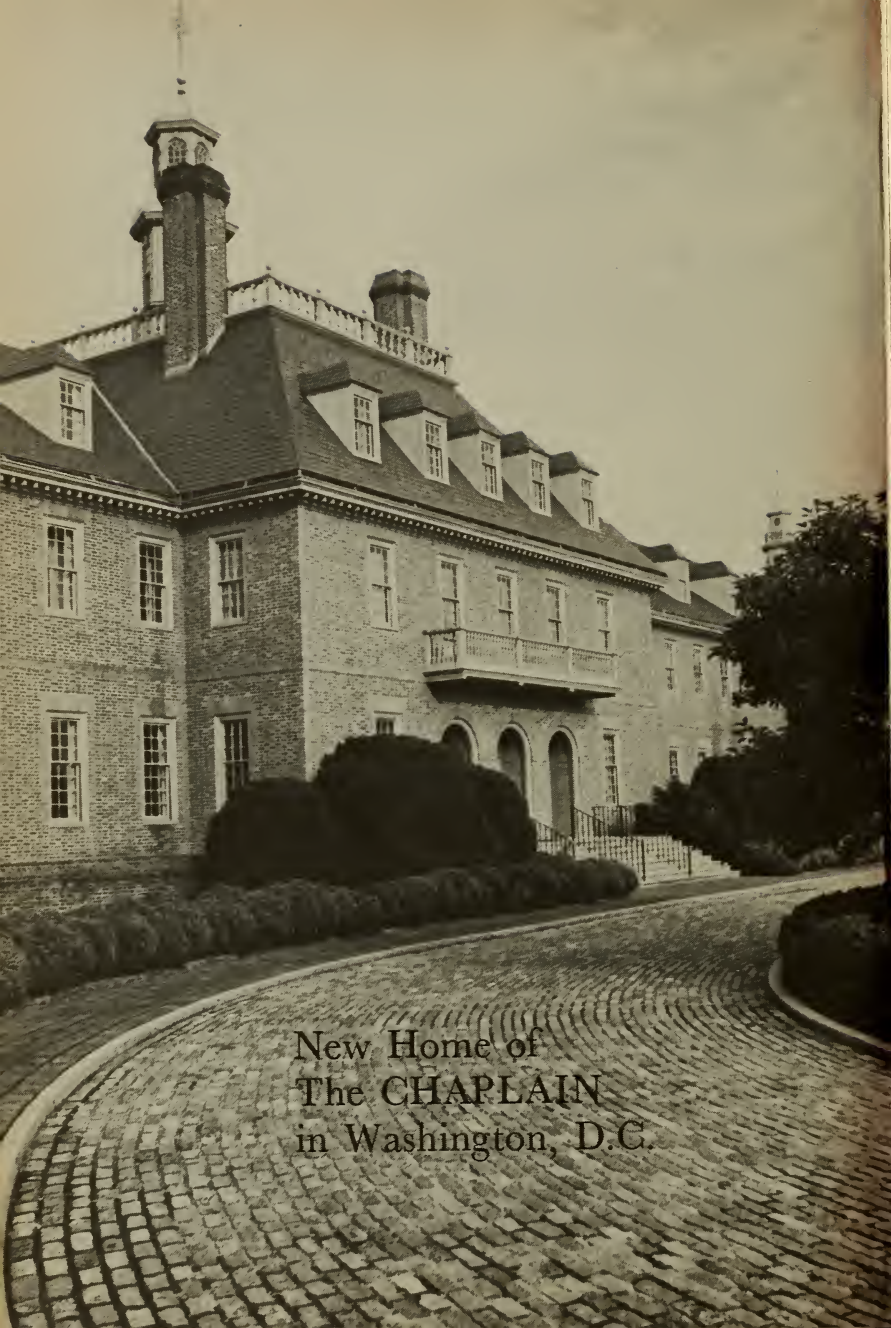
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